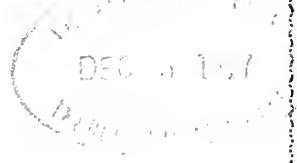


# HISTORICAL SKETCH

OF THE



DEC 1 1867

# SYRIA MISSION.

BY

REV. THOMAS LAURIE.

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PUBLISHED BY THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

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Laurie, Thomas, 1821-1897.  
Historical sketch of the  
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BOSTON:  
MISSIONARY HOUSE, 33 PEMBERTON SQUARE.



FIELD  
OF THE  
SYRIA MISSION

**SCALE OF MILES.**

## SKETCH OF THE SYRIA MISSION.

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### THE FIELD.

THE field of the Syria Mission in one sense may be said to extend from below Tyre on the south to the region beyond Tripoli on the north, and from the shore of the Mediterranean to Mount Hermon and the Bukaa. Formerly it embraced the whole of Palestine and Northern Syria, as far as Aleppo, together with the island of Cyprus. But Palestine was given up in 1843 to other missionary societies. Northern Syria was transferred, in 1855, to the mission in Turkey; and Cyprus, first made a separate mission in 1839, was joined to the Turkish mission in 1840, and finally abandoned in 1842.

But this gives by no means a fair view of the extent of the operations of this mission. Its real field is to be sought in that portion of our race that is to be reached through the Arabic language, which, as the sacred language of the Koran, is venerated and studied from Western Africa to the Philippine Islands over  $130^{\circ}$  of longitude, and from the tropic of Capricorn to Tartary, over  $70^{\circ}$  of latitude.\*

Henry Martyn thus gives the reasons for his translation of the New Testament into Arabic: "We shall begin to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the southern coast of the Mediterranean, and one tongue shall suffice for them all." And Dr. Joseph Tracy, in speaking of our new version of the Bible, of which the New Testament was published in 1860, says: "This gives the Bible in an acceptable form to all who read the Arabic language, and through them, to all who speak it—a population numbering at least 120,000,000."†

Viewing the field in this light, it is interesting to see how Providence directed the pioneers of the mission to locate it in just that point where the Arabic-speaking portion of our race has attained the highest degree of development, where the body has drunk in vigor from the cool springs and bracing air of goodly Lebanon, and the mind has learned manliness under the inspiration of the freedom long maintained in those mountain fastnesses, after it had been swept away from more accessible regions by the merciless oppression of the Turk. Here, too, in this home of energetic and thinking men, is the commercial center of Syria, offering every facility for the diffusion of the truth; while con-

\* McCulloch's *Geographical Dictionary*.   † *Memorial Volume*, 877.

stant communication with Europe rouses inquiring minds to search into the causes of the prosperity of nations so much more favored than themselves, and the healthy atmosphere of Lebanon offers itself to sustain the vigor of missionaries sent there from a northern clime.

Our missionaries in Syria have already had several applications for books from Bombay, and forwarded the issues of their press for the use of Mohammedans there, while in 1860 the demand for the New Testament by the Copts in Egypt was greater than they could supply.

The whole population of Syria has been estimated at 1,610,000. Of this, about 850,000 are Moslems. This includes both the Sunnites, or followers of Abu Bekr, who are the orthodox Mohammedans in Turkey, and the Shiites, or adherents of Ali, who constitute the state sect in Persia, and also about 50,000 Kûrds. Besides these, the Nusairiyeh, or Ansairiyeh, a people whose creed and modes of worship are unknown, though missionaries and others have spared no pains to ascertain them, occupy the mountains between Tripoli and Scanderoon, and number perhaps 150,000. The Ismailiyeh, Yezidees, and Nowar or Gypsies, together may amount to 20,000. The Druzes have their head-quarters in Southern Lebanon and across Mount Hermon into the Hauran, (Auranitis,) and number about 100,000.

As the mission is located in their territory, and has been brought much into contact with them, they demand a more particular notice. They are the followers of the mad Egyptian Caliph Hakim Kamr Illah, and have a strange cabalistic creed, as yet but partially understood. The sect is divided into two classes—the “Akkal,” or “Initiated,” and the “Jehal,” or ignorant mass. The knowledge of their peculiar tenets is confined to the former, who use their power (and it is great) to draw the rest this way or that, as best suits their present interests. Hence, on more than one occasion in the history of the mission, the whole Druze nation has seemed on the point of embracing the Gospel, because the political interests of their leaders seemed to require such a demonstration; but as soon as the political end was gained, or there was no more prospect of its being gained, the seeming interest in the truth vanished as quickly as it came. Only one of this sect gives good evidence of piety, and is now a member of the mission church.

It is generally supposed that there are many Jews in Syria, but their whole number does not exceed 25,000. Of these, 7000 are in Jerusalem, 5000 in Damascus, 4000 in Aleppo, 2000 in Safet, 1500 in Tiberias, and the rest principally in the larger towns and centers of trade.

Of the Christian sects in Syria, the most influential is the Greek Church, so called, numbering 150,000. These are Syrians by birth and descent, and speak the Arabic language; but are called Greeks, because they belong to the Eastern or Greek, in distinction from the Western or Latin Church. They are found in large numbers in the cities, and have two Patriarchs, one at Antioch and the other at Jerusalem.

The Maronite is the most numerous of the Christian sects, numbering 200,000; but as they are chiefly settled in one compact body in northern Lebanon, their influence is less extensively felt. This sect originated in the seventh century, and takes its name from Maron, its founder. In the twelfth century it submitted to the Pope, and has been noted for unhesitating devotion

to Rome. Its liturgy is in Syriac. The priesthood marry; but their ignorance and bigotry are proverbial, and until recently their power was almost absolute over the people.

The Armenians in Syria number some 20,000, and the Jacobites perhaps 15,000. The Papal offshoots from both these sects, known as the Papal Armenian and the Papal Syrian, together with the Melchites, or Greek Catholics, who have seceded from the Greek Church, may amount altogether to 70,000. The Latins are not sufficiently numerous to deserve separate mention; and the Protestants, though now few in numbers, are increasing with great rapidity, by accessions from all the others.

These sects often exist in the same city, as do our several denominations at home; but they form communities as distinct politically as they are religiously.

If we view the population territorially, Lebanon has a population of about 400,000 distributed in more than six hundred towns and villages. Of these, Zahleh is the largest, containing, previous to its destruction in 1860, 11,000. Deir el Komr, the seat of government before the massacre, had about 7000. Beirut, the sea-port of Damascus, is the largest city on the coast, with a population, in and around the walls, of 50,000. This is the head-quarters of the mission, as it is the commercial center of the country. Tripoli has 15,000 inhabitants, or including the port, (El Mina,) 20,000, Sidon about 10,000, Tyre only 3500, and Acre perhaps 5000.

Of cities in the interior, Damascus, up to 1860, has taken the lead, with its 120,000. Aleppo comes next, with 70,000; Hamah has 33,000, Homs 25,000, Antioch 20,000, Jerusalem 18,000, Gaza 16,000, Safet and Ramleh 4000 each, Bethlehem 3500, and Nazareth about 3000.

The climate of Syria is varied, as much by altitude as by latitude; for while in Beirut snow is seldom known, in Jerusalem it is common. Orange-trees flourish in the gardens of Tripoli, and further south along the coast; yet three or four hours' ride from Beirut in mid-winter may bring the traveler into a snow-storm on Lebanon. The native poets say: "Lebanon bears winter on his head, spring on his shoulders, and autumn in his bosom, while summer lies sleeping at his feet." Fresh snow covers the summit of Sunnin in November, and disappears in April, though in sheltered nooks it remains all the year round. At Homs in July the mercury ranges from  $70^{\circ}$  to  $93^{\circ}$ , with an average of  $80^{\circ}$ . June and August are cooler, September varies  $68^{\circ}$  to  $82^{\circ}$ , and in winter the ground is frozen under several inches of snow. Though at Beirut the thermometer does not rise above  $88^{\circ}$ , yet the copious evaporation from the sea renders this very hard to bear. The climate of Syria is generally debilitating, and where, as at Damascus and some parts of Lebanon, a large surface is under irrigation, the region is liable to intermittent and other fevers.

#### OBSTACLES TO THE MISSIONARY WORK IN SYRIA.

No one can form a correct idea of this mission without a knowledge of the peculiar difficulties that have impeded every step of its progress. Its early history was one long grapple with obstacles that more than once threatened its destruction; so that if shut up to only one topic, this would be the most important to set before the churches that sustain it.

When the mission was first established, a combination of the several difficulties of other fields seemed to constitute a barrier well nigh insurmountable.

The Jews, beside their proverbial bigotry, were dependent on the alms of Israelites abroad; so that the first indication of a leaning toward Christianity deprived them of their daily bread, and if furnished with employment by the missionary, then the cry of hireling apostate destroyed their influence for good.

The Moslems, in addition to the arrogance of a conquering race among the people they had subjugated, were bound by both creed and ancestral tradition to persecute the Christian. Then the picture-worship and Mariolatry of those who went by that name seemed to justify the bitterness of their contempt, to say nothing of the deplorable state of morals that accompanied such idolatries. But even should a Moslem overcome all these hindrances to conversion, it would only be the signal for his instant death, and the same law that denounced this penalty against him, made the position of his Christian teacher scarcely less dangerous.

The nominal Christian was in a position hardly more favorable; for his clergy wielded secular as well as ecclesiastical power. They apportioned the taxes due to the government from their own sect at their pleasure. They possessed dungeons in which they could torture as well as imprison; or a word from them made the servants of the government their jailers and executioners. If any doubt these statements, let them read the story of Asaad el Shidiak, who in 1826, for adherence to the word of God, was repeatedly imprisoned and tortured, till walled up alive in the Patriarchal convent of Canobin, (Cœnobium,) his sufferings were long protracted by the pittance of bread daily handed in through an opening into that living tomb.\*

How far this power availed for evil may be seen also in the expulsion of Mr. Bird by force from the village of Ehden, not far from the celebrated grove of cedars on Lebanon.

Invited to spend the summer with his family in that cool and bracing atmosphere by Sheikh Naami Latûf, he arrived there with his host August 3d, 1827, and the next day, though protected by an order from the Emir Beshir, the whole family of the Sheikh was excommunicated for receiving him. The document, read at the window, declared that "for receiving that deceiver of men, Bird, the Bible-man, they are therefore accursed, cut off from all Christian communion; and let the curse envelop them like a robe, and spread through all their members like oil. Yea, break them in pieces like a potter's vessel, and wither them like the fig-tree cursed by the mouth of the Lord himself. Yea, let the evil angel rule over them, to torment them, day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them or employ them or do them a favor or give them a salutation or have intercourse with them in any shape, but let them be avoided as a putrid member or as hellish dragons. Beware, yea, beware of the wrath of God."†

This was followed in a few moments by a violent onset, in which the Sheikh was severely wounded, and the arm of one of the females in his family broken;

\* See *Memoir* by Rev. Isaac Bird, Tracy's *History of the American Board*, p. 178, and *Missionary Herald*, 1860, p. 55.

† Tracy's *History of A.B.C.F.M.*, p. 192.

and the next day, which was Sabbath, another letter from the Patriarch commanded the people to "persecute the Bible-man from the place, even though it was necessary to kill him."

Twenty-two years after (July 27th, 1849) Rev. D. M. Wilson and family were driven from the same village through the same influences, the mob led on by the clergy, proceeding even to tear down the house over the heads of the ladies within.

In June, 1858, the Greek Bishop of Homs gave full permission to his people to beat such as entered the house of the missionary, but recommended that they leave life in their victims.

The clergy can at any time forge evidences of debt against those who incur their displeasure, and obtain any number of witnesses to support such forgeries by their oaths.

Even so late as 1859 the Papists procured the persecution of the Protestants of Alma—a small village about twelve miles from Acre and three from the sea-shore—by their Moslem Governor. He demanded money after their taxes were all paid; and when their headman ventured to produce their receipts, sealed with the Governor's own seal, he was severely beaten and thrust into prison. Two others were thrown down on the ground, and their backs beaten with staves till they were livid and swollen, then with chains on their necks and feet, and their hands fast in wooden stocks, they too were thrust into a dungeon, whence they were brought out to undergo a repetition of the same. At length they managed to flee to Beirût, where the sight of their wounds roused the indignation of the whole council. But the only redress they obtained was a detention of two months, to the utter ruin of their business at home, when they were compelled to accept the pittance of eighteen dollars, as a compensation for their wrongs, four dollars of the eighteen being paid to the surgeon who dressed their wounds.

The interference of the representatives of European governments in aid of the persecutors of Protestants is another hindrance to the missionary work in Syria. On the one hand, Jesuit cunning and hatred can employ both French and Turkish power against the humblest peasant who dares to read his Bible; and on the other, Russian officials lend the power of Russia to assist the Greek Church in its efforts to crush the truth; while no one appears to take the side of the oppressed and persecuted people. Take an illustration of each of these statements.

A dog ran out and barked at a Papal teacher as he was passing a Protestant house in Alma. Enraged by this, he first assembled his scholars and stoned the house, and then complained to the French Consul at Beirût of frightful injuries inflicted by the Protestants. The result was, that eighteen horsemen were sent by the Pasha to drag the criminals to justice; and five honest men, who were hard at work in their distant fields while their dog barked, were carried off a three days' journey to Beirût. There they remained ten days, vainly appealing to be brought to trial; till, their persecutors finding that no charge could be brought against them, they were at length informed that they were free to return to their homes!

Again, through the combined efforts of the Greek Patriarch and the Russian Consul-General, government drove the Protestants from Hasbeiya. They ap-

plied for protection to Mr. Wood, the English Consul at Damascus. *Officially* he could give them none, but privately he secured permission for them to return to their homes. But even this private interference could not be allowed, and the Russian Consul-General wrote to the Pasha of Damascus as follows: "However I may desire to address your Excellency on this subject in a friendly manner, I must remind you that I am serving the magnificent Emperor of Russia, and that *we have the right of protecting the Greek Church in the Ottoman dominions.* I should greatly regret if I were compelled to change my language and protest against every proceeding which may lead to the humiliation of the Greek Church at Hasbeiya and the encouragement of pretended Protestants, especially as *the Sublime Porte does not recognize among her subjects such a community.*" The matter did not end here. The Emperor of Russia demanded the dismissal of Mr. Wood; and, will it be believed, that the Earl of Aberdeen, instead of supporting him in the defense of a people persecuted because they sought to read the Bible for themselves, and worship God according to the manner prescribed in the New Testament, actually administered a sharp rebuke, and warned him against the repetition of such conduct in the future?

Lest any should lay this statement to the score of national prejudice, it is proper to add that it is given on the authority of the Rev. J. L. Porter, *English* missionary to Damascus, an eye-witness to the facts, and a man every way competent to give his testimony in the case.\*

Another hindrance to missionar success in Syria is the familiarity of the people with the language of religion while strangers to its power. Religious forms and expressions abound. The most sacred words and devout phrases are on the lips of all. Their very salutations contain an amount of holy language that is astonishing. If a man meets you in the morning, he says, "May God make your morning prosperous;" and the reply is: "May your morning be blessed." The first then asks, "How is your condition—please God, you are happy?" and the answer comes: "Thank God, I am happy, and how is your pleasure?" The first then closes with: "May God give you peace." When a man rises to go, he says, "By your permission I depart," and the response is, "Go in peace," when the other closes with, "And God give you peace." Whatever the subject, their every-day discourse is in form most religious, and while piety itself is wanting, such a people must manifestly be very unimpressible to religious instruction. Good people in America are often at a loss to understand how there can be so many Christian sects in Syria, and no religion. But if they will bear in mind the natural character of the heart, and then consider, that in all the nominal churches of Syria spiritual instruction is never given—that the doctrines of the Gospel are never taught—that piety is made to consist in outward ceremonies, in the observance of days, and obedience to their priests—that their idea of worship is the repetition of prayers in an unknown tongue—that the distinction between the regenerate and unregenerate is known only as the difference between the baptized and unbaptized—that religion is separated from morality—that the priest is held to have power to pardon sin, and does it for money—that their preaching is either a teaching of the worst errors of Popery, or incredible and silly legends of

\* *News of the Churches*, Oct. 1st, 1860, p. 254.

saints, they will see how the name can exist without the substance. True, of late there have been apparent improvements in some churches—such as might make some of the above statements seem severe—but with few exceptions, and those in connection with missionary labor. It is not a movement of life from within, but only an effort to put out of sight absurdities too gross to be tolerated any longer. The whole animus of these churches is opposition to spiritual religion and Bible truth, and nothing but the want of power to do so has prevented their extinguishing every spark of light in Syria. Happily, the power, unable to stop the entrance of light at first, becomes weaker in proportion as that light extends among the people.

The discouraging nature of labor among such a people may, perhaps, be better understood from the following incident than from any mere description. In the early history of the Mission, before the Arab character was thoroughly understood, a poor man came to one of the missionaries in great distress. According to his account, he was in debt a few dollars, and his creditor was about to cast him into prison till he should pay the whole. So he begged for the loan of that sum for a few days, offering to give his note and pledging himself to repay it in the course of a few days. The good missionary, moved with pity, granted his request; but months and years passed and no payment was forthcoming. At length the lender left the mission, and the Arab, who till then had been very assiduous in his attendance on the instructions of his friend, now transferred his attentions to Mr. Thomson, and regularly sat among those who dropped in at family prayer—for it is the custom of the missionaries to throw their doors open every evening, and after some time devoted to social intercourse, familiar exposition of Scripture and prayer close the evening. Happening one day to be riding with the late Dr. Smith, our hopeful inquirer among other matters inquired where his note was. "With me," was the quiet reply. "Oh! I beg your pardon a thousand times; I thought Mr. Thomson had it, and I have been attending family-prayer at his house all this time." It is hardly necessary to add, that this was the way in which the man intended to pay his debt; and Popish methods of proselytism had led him, no doubt, to suppose it full as acceptable as any. But when the effort to make sinners acquainted with Jesus meets daily with such a reception from men at once supremely selfish and inimitably cunning, it requires no small degree of faith and love to persevere in such labor. And just such has been the constant experience of missionaries in Syria, save as the grace of God renews the heart. Such incidents explain how the growth of Popery is in form and name alone, the heart and conscience having little to do with it; while the real influence of Gospel truth extends much further than the fear of persecution allows to appear.

In addition to all this, frequent political changes have greatly retarded the work. To go back no further than 1832. In that year the movements of opposing armies and the establishment of the dominion of Mohammed Ali called off the thoughts of all classes from spiritual things. In 1840 the same distractions were repeated, when Syria was delivered up again to the inefficient government of Turkey; and missionary undertakings that had cost the painful toil of years were in a moment brought to nothing. Since then corruption and misgovernment have produced a state of confusion bordering on anarchy, and

parts of the country have been in actual rebellion, as was Wady el Teim, the region around Hasbeiya, from the summer of 1851 till the summer of 1853. Civil war has thrice desolated Lebanon itself; once in 1841, again in 1845, and last, not least, in 1860. As an intelligent view of the field involves a correct understanding of these, let us turn aside for a moment and look at

#### THE CAUSES OF THE CIVIL WARS IN LEBANON.

About the year 1824, the Maronite Emir Beshir drove out from Lebanon his Druze rival, the Sheikh Beshir, procured his assassination, and confiscated his extensive estates. In the Egyptian invasion of 1832, the Druze sheikhs sided with the Sultan, while the Emir Beshir went over to the invaders. Hence the former shared in the defeat of the Turks, were heavily taxed, and their men forced into the army of Ibrahim Pasha. Then came the Druze rebellion in the Hauran, which was put down so summarily as to rouse the Arab spirit of revenge to the utmost.

In 1840 European power restored Syria to the Sultan, and the Druzes of course recovered their rights and their estates. Their conscripts were released from the army, while they themselves had been previously armed by England to defend themselves. These things paved the way to civil war, while the overturn of the strong government of Ibrahim Pasha, and the banishment of the energetic Emir Beshir, left an imbecile successor to the same title, totally unable to control the rival factions, each exasperated by their wrongs.

The Maronites, instead of conciliating the Druzes, who now controlled the largest part of Lebanon, encouraged those of their people who lived in villages under Druze sheikhs to throw off their authority, while the Patriarch, hoarding for war purposes the money sent by France and Austria for the relief of sufferers in the recent troubles, aimed at the complete control of the Mountain. He appointed a committee at Deir el Komr, that interfered openly with the administration of the sheikhs, and, through the Maronite council of the Emir, every thing was arranged to strip them of their power. It was this turbulent procedure that necessitated the close of our seminary, then recently opened in Deir el Komr. And a more marked result was the civil war of 1841, when, though the Maronites outnumbered the Druzes three to one, they were every where shamefully defeated; Deir el Komr, Baabda, and Hadeth taken, and many of their wealthiest villages destroyed. During all this, the Turks looked on and did nothing. The Greeks were unmolested, though the Greek Catholics were disarmed. The power of the famous Shehab family, to which the Emir Beshir belonged, was thoroughly broken; and Lebanon, which, strong in their strength, had long wielded a controlling influence in Syria, was now a prey to misgovernment at home.

Yet the Shehab family were still numerous, wealthy, and influential. The Maronites were exasperated by defeat. Their clergy urged them to another effort to regain their power; and as government suffered things to take their own course, the result was the war of 1845, in which the Maronites were again beaten and driven out from all southern Lebanon. Most of their towns between Sidon and the Bukaa (Coelo Syria) were destroyed. About seven thousand houses were burned—three thousand of them in the Metn alone, which, being the border district, bore the brunt of the attack. Many flocks were plundered,

the silk and grain crops destroyed, and even orchards and vineyards wantonly cut down. The road from Beirût to Damascus now formed the boundary between the two parties, though many, encouraged by the sheikhs, returned to their homes south of that line under Druze jurisdiction.

This state of things continued, with occasional outbreaks, till August 14th, 1859, when a bloody conflict took place at Beit Miri. If the question is asked why no check was applied, the answer must be, Government was content to have the parties weaken one another, that both might fall the easier prey to its rapacity. The Papal clergy threw no hindrance in the way of events; that, they hoped, would work out defeat for the Druzes and the expulsion of Protestant missionaries from Lebanon. In 1841 the Maronite Patriarch went so far as to procure a demand from the Sultan to our ambassador for their removal. Papal representatives of European powers were inactive for like reasons; and while the way was thus kept open for mischief, unexpected events in other lands gave a new impulse to its progress. Reports of the mutiny in India fanned the smoldering embers of Moslem fanaticism, and the outbreak at Jiddah added fuel to the flame.

On the 27th of May, 1860, the Pasha of Beirût encamped north of Hadeth, ostensibly to check the approach of the Maronites from Kesrawan, but suffered six hundred of them to march past him to Baabda. On the 29th, war began at Beit Miri, which before night was in flames. Like a signal fire, this roused all Lebanon. Forty or fifty villages were burned, and thousands of families lost their all. Jezzin and the Maronite villages in that region were destroyed, and the fugitives, pursued to Sidon, found the gates shut on them, while Moslems and Turkish soldiers came out to help the Druzes in the work of slaughter. About one thousand thus perished. Every church and convent was plundered from Jezzin to Sidon, the priests and monks murdered wherever found, and the Maronites driven with great slaughter beyond the Nahr el Kelb, (Ancient Lycus.) Hasbeiya was attacked June 2d, and the Christians received into the castle ostensibly for protection, were first disarmed, then the gates were thrown open to the Druzes, who rushed in on the 11th and butchered more than one thousand helpless and defenseless victims. One of them, Shahin Abu Barakat, a member of our church there, after exhorting his fellow-sufferers to commit themselves to Christ, sank under the Druze axes while on his knees in prayer. Twenty-six villages in the vicinity were burned, and the whole province laid desolate. At Rashaiya the Christians were promised safety on condition they gave up their arms, and the same night their houses were burned, and out of one hundred and thirty men only two escaped. A rumor prevailed that government sought to exterminate the Christians, and Merj Aiyûn was burned by the Metawlies of the Bukaâ. June 18th, Zahleh, the largest town in Lebanon, was sacked and destroyed; even the heaps of unwinnowed grain on the threshing-floors in the fields were committed to the flames. Deir el Komr was destroyed June 21st, one hundred and fifty houses laid in ashes, and the male inhabitants put to the sword. The most dreadful carnage of all commenced at Damascus July 9th, and raged without cessation till the 14th. Moslems were the leaders in this work of blood, aided by the Turkish soldiers. All classes joined in it, the rich and poor, the mob and the police. Not one Christian house was left standing in Damascus. Not less

than five thousand were killed, and many more badly wounded ; hundreds of females were carried off into captivity, and not even Frank officials were spared. Every consulate, except the English and Russian, was burned. The Dutch Consular Agent was killed, and the American Vice-Consul severely wounded. Rev. Mr. Graham, an English missionary, was butchered in the street while fleeing to a place of safety.\*

This was the last, as it certainly was the bloodiest, scene in the tragedy, but not the end of misery. The harvest was either unreaped or destroyed. The trees in many places were cut down. The fugitives were crowded together in strange cities, without money or employment, and famine threatened the wretched widows, who had escaped with their aged mothers, and still more helpless daughters, for the male children had mostly shared in the bloody fate of their fathers. Notwithstanding generous aid from abroad, sickness caused by privation numbered more victims than the sword.

Yet, dark as this picture is, it was not all darkness. Though a few Protestants fell at Hasbeiya, yet in all Lebanon not one of them was injured, either in person or in property. Mr. Bird was absent from Deir el Komr on the day of the massacre, yet though his family were defenseless, not a hair of their head was harmed ; and remuneration was promptly offered for a school-house that had been burned by mistake. Our premises at Abeih were first the depository for the valuables of the Maronites, and afterward of the Druzes, and in both cases not an article was touched, though no guard was kept, and we had no power to avenge an injury. Other families reached Beirut in safety ; and Mr. Calhoun remained at his post unmolested through the war.

The direct results of this war on our operations were doubtless injurious. Some stations were broken up for a time. Many hearts were hardened by suffering, and immorality increased through the homeless poverty of many exposed to temptation. But the general result shows much that calls for gratitude. The power of the clergy that martyred Asaad El Shidiak, and formed the greatest hindrance to the progress of the truth, weakened by previous wars, in this received its death-blow. The people remembered that their priests urged them to it. It is a significant fact, that after the war, the Governor of Kesrawan absolutely forbade the clergy, from the patriarch down to the parish-priest, to interfere any further in political affairs ; and shorn of their dreaded political power, they are now weak as other men. Indeed, when since that time, they offered to allow the eating of meat during Lent, for the payment of about four cents a day, many said at once, if the act be wrong in itself, the payment of money can not make it right, and so refused both fast and payment.

Again, the war brought missionaries into more extensive and favorable intercourse with the people than ever before. At different times, as many as 75,000 persons in all, were fed daily from their hands. At one time, 2500 were fed in Beirut, by native members of our church ; 60,000 piastres, (\$2400,) contributed in England and America, were distributed every week by the mis-

\* Beirut narrowly escaped similar scenes at a later date. The plans of the fanatical Moslems were all formed. The houses even were marked that were to be passed over that night in the general carnage. But the vigorous measures of Ismael Pasha, a native of Hungary, foiled the conspirators and prevented the massacre.

sionaries ; Dr. Thomson having charge of the clothing, bedding, etc. ; Dr. Van Dyck devoting his time to the sick ; and Mr. Jessup dealing out daily bread to the starving multitudes. Beside all this at Beirût, Mr. Lyons visited the vicinity of Baalbek, on the same errand ; and Mr. Eddy ministered to the thousands who had fled to Tyre for refuge. Yet, out of 15,000 widows, there were only twenty Protestants. Such a refutation of the slanders, by which the clergy had sought for more than forty years to fence out the missionaries from the people, could not but produce a reaction in favor of the truth. During some months there was daily preaching at Beirût. Ain Zehalty, a Greek village high up on Lebanon, in the district of Arkûb, is now Protestant, its ruler a member of the church ; and is the only instance in Syria, where an ancient church, purged of pictures and altar, is devoted to the preaching of the truth as it is in Jesus.

In all the trials of this mission, though sickness and other causes have constrained some to return home, the missionaries generally have stood at their posts, and sought to bear up the courage of the churches, on the wings of their own faith.

Amid the discouragements of 1841 and 1842, the lamented Dr. Eli Smith, though his mind was never free from anxiety respecting the prospects of the mission, yet pleaded against its being abandoned by the churches, and was content to do good by piece-meal, as opportunity offered, assured that all the preparatory labor then performed would one day yield abundant fruit.

In 1845, the mission wrote : "Our history presents so many instances of most marked divine interposition, in behalf of the mission, that it would indicate feeble faith indeed, if we should be greatly cast down by present difficulties." And in 1861, while the waves of the storm of 1860 were still raging, a beloved brother still at his post writes : "To the question, Are you discouraged ? we answer, No. The walls of Jerusalem were built in troublous times. Storm and tempest are as needful as the dew and sunshine. We may see darker times than ever, and we may see lighter ; but light or dark, our duty is plain. We are to hold on till the Divine hand itself loosens our hold, we may and ought to walk in the light of God." The mission in Syria now stands on higher vantage-ground than ever before ; and those "who are alive and remain" there, now begin to realize the truth, that they who sow in tears shall reap in joy.

## CHURCHES.

Soon after their establishment in Syria, the missionaries organized a church among themselves, into which they received such natives as from time to time gave evidence of piety. The number of these, however, for some years was very small.

In 1839, the Arabic preaching, till then conducted in the mission-house, was removed to a chapel, expressly devoted to that purpose. February 9th, 1848, the native brethren, stimulated by the example of the Armenian converts in Constantinople, presented a petition and plan for organization to the mission. Certain modifications were suggested, "in order that their organization might not materially differ from that already recognized in other parts of the empire." The only important difference is in the following article : "When the Evangelical

churches in Syria become three or more in number, the cases of disagreement in the particular churches shall be referred to a regular council of the elders and delegates of the other sister churches, each church choosing one delegate, and the decision of such council shall be final.”\* The Armenian plan provided for a permanent body, composed of “the elders and delegates of the associated churches,” for similar action in ecclesiastical affairs, but did not specify when it should be formed.

The church in Beirût then constituted, was organized with nineteen members. Other churches have since been formed as follows :

1851, July 15, at Hasbeiya, of sixteen members.

1852, June 13, at Aleppo, of six members.

1852, September 15, at Abeih, of eight members.

1856, June, at Sidon, of seven members.

The number belonging to these churches, at the close of 1860, was 117; whole number from the beginning, 153. It may give some idea of recent progress to state, that while in 1835 only 50 souls attended preaching at two places, and in 1847 no more than 90 could be counted at three places, in 1860, sixteen places for regular preaching had an aggregate attendance of 550 hearers. At the principal places, there are two regular services on the Sabbath, besides an expository service, or in some places a Sabbath-school. Singing has been successfully introduced in connection with the Arabic hymn-book, containing 103 hymns. Beside the Sabbath services, a prayer-meeting or meetings are sustained during the week.

#### HASBEIYA.

No sketch of the Syria mission could be complete that did not give an account of the remarkable movement at this place.

Wady el Teim lies between a low range of hills that separates it from the Bukaa on the west, and the lofty sides of Jebel esh Sheikh on the east, rising to the hight of 10,000 feet above the sea. These eastern slopes are thickly inhabited, and terraced like the western declivities of Lebanon. The valley is divided into two provinces, and in the lower of these, overhanging a narrow glen that joins the main valley, where the large fountain of the Hasbany commences the river Jordan, stands the town of Hasbeiya. It is a hot place, almost shut in by high hills, and before the massacre contained 6000 inhabitants, mostly Greeks and Druzes, though there are some Maronites and a few Moslems and Greek Catholics. The Wady is governed by emirs of the Shehab family, who received it as a reward for their deeds of valor in the time of Saladin. Yet, though their tenure is so ancient, it holds good only as it is renewed from time to time by the Pasha of Damaseus. The Druze Sheikhs of the house of Shems constitute the ancient hereditary nobility, though they are giving place to the later but more vigorous house of Keis.

The whole region is noted for the rude energy and independence of its inhabitants, that too often degenerates into lawlessness. Yet this same wild force of character led the Hasbeiyans, as far back as 1826, to offer a house to the

\* For Petition, Constitution, and Discipline in full, see *Missionary Herald*, 1848, pp. 266-270. For Confession of Faith and Covenant, see *Missionary Herald*, 1846, pp. 318 and 319.

mission for a school among them. And the *Missionary Herald* for 1851, page 369, gives an interesting account of the result of the bread cast on the waters so long ago. Yet up to 1844 no missionary had visited Hasbeiya, though our books had found their way there, and some of the people had visited Mr. Whiting at Jerusalem.

February 25, 1844, the Sabbath congregation in our chapel at Beirût was unexpectedly enlarged by the presence of fifty Hasbeiyans, who made an urgent appeal for religious teachers. Like most movements of the kind in Syria, it was found that this had a great deal to do with secular ends; so the missionaries were very careful to set forth their disconnection with the things of Caesar and their want of influence in political affairs; also, that the change they sought to effect was not from one sect to another, but from sin to God. Finding, moreover, that they had not paid their taxes, they advised them to go home and pay them, cultivate the good will of the town, and if then they still wished instruction, to let them know and they should have it. This they did, hardly expecting to hear from them again. But the men did as they had been advised, and soon sent a letter claiming from the missionaries the fulfillment of their promise. As some delay occurred, another delegation was promptly on hand to press the request, and the teachers previously appointed set off at once, charged to confine themselves strictly to spiritual instruction. This they did faithfully, and the drunkard soon forsook his cups, the knave became an honest man, the profane ceased to swear, and the name Protestant became synonymous with all that was trustworthy and commendable. The Bible and the Shorter Catechism were constantly studied to know what to believe concerning God, and what duty God requires of man. When two of the missionaries visited the place in May, though they found the rest of Hasbeiya spending the Sabbath in sending a delegation to Beirût to seek relief from a Kûrdish Aga who had overbidden their own emir and was about to assume his place, yet the Protestants quietly attended to the duties of the day, and would have nothing to do with politics till Monday. It was interesting to see this regard for the Sabbath among them, and also to find the rest deferring to send off the delegation till the Protestants could join them. Thus the arm of persecution was held back till the Bible men could learn the truth that would enable them to bear it when it came.

One of their greatest difficulties was to understand the spiritual nature of the Church. They could not see how, having all come to the Lord's table in the Greek Church, now that they knew more and lived more correctly, they should be excluded from it, and to have the rite of baptism withheld from their children, was, in their view, to be without religion altogether. Their enemies also, made it an occasion for reproach and reviling. Yet, after a full exposition of the matter by Dr. Smith on July 4th, the next day 82 men and 104 women and children were publicly enrolled as Protestants. Now came the trial of their sincerity. Things had advanced so far that the enemies of the truth could endure it no longer. They threatened the life of our native helper, and the turbulent zealots of Zahleh avowed their purpose to put down the movement by force of arms. Instantly, without the least suggestion from others, 76 men solemnly signed a written covenant to stand by each other in defense of the truth even unto death.

Meanwhile, a school had been established, and encouraging progress was made not only in learning, but in bringing children hitherto as wild as untamed colts, into something like habits of order and propriety.

A "Young Men's Party," originally formed to resist the oppression of their governors, now bent its energies to persecute the friends of the Bible, and so far got the reins into its own hands, as to compel the Emir to depose the Kadi and appoint one of their own number in his place, and then agree not to punish any of them unless convicted by him. Besides all this, they made him promise to banish the leader of the Protestants, and themselves sent him a written order to leave the town on pain of death if he refused. With such a powerful party arrayed against them, a court ready to do its bidding, and a governor who had thus abandoned his power to punish evil-doers, any injury might be inflicted on them with impunity, for they lay completely at the mercy of their foes. So the men fled to Abeih at the end of July, leaving their families behind, and remained there till October, when a new governor was appointed, more disposed to do his duty. But the Greek Patriarch came to Hasbeiya on the day of their return, ostensibly to quiet his own people, but really to force them back into the Greek communion. Thus things continued for some time, the truth still being preached; but its adherents sensibly diminished. Still the enemy did not rest till the good governor was set aside for another more in accordance with their wishes. Then on two successive Sabbaths the Bible men were stoned in the streets and our native helper seriously wounded, while the new Governor looked on with a faint show of resistance that only emboldened evil-doers, as he intended that it should, till the native preacher was driven from the place, and some of the Protestants again fled to Lebanon. Others, wearied with persecutions to which they could see no end, complied so far with the demands of the Patriarch, as to visit the Greek Church, though they took no part in the services, and openly spoke against its idolatries. This very partial compliance relieved them from persecution, but inwardly made them more firmly opposed to an organization that stooped to such measures to retain its adherents.

Thus the leaven wrought in secret, till in February, 1846, the visits of the missionaries were again resumed, and though their congregations were smaller, yet they were more encouraging, for now they were mainly made up of those who sought to know the way of life, while the people of the town, softened by the war of 1845, were not disposed as before to persecute. Still, opposition to the truth had not ceased, for we hear of one mother, whose drunken son had attended the meetings and left off his evil habits, telling him to return to his cups rather than be classed among the Bible men.

In the spring of 1847, the Protestants sent one of their number to lay their grievances before the Sultan, and without the aid of any ambassador, received a strong order to the Pasha of Damascus for their protection. The spirit of the people at this time is thus described by their missionary. "They like to hear a good, long exposition, and then stay to hear and converse after prayer as long as we are able to sit up. They come in at all times during the day, so that we scarcely cease teaching and preaching from morning till bedtime." Persecution was now revived more to deter others from joining them than from any hope of turning them; and they, unable to meet in the daytime, met

secretly for prayer at midnight. One of the firmest of them all, after being fined and scourged, was shut up in prison, and a friend found him late at night very happy in repeating over passages of Scripture and in prayer.

In the month of February, 1848, religious toleration triumphed, so far as the Turkish government was concerned; but as soon as the Patriarch saw that he could no longer rely on the secular arm, he tried the effect of his dreaded anathema, which was read against them in all the churches round about, (see case of Mr. Bird at Ehden, page 6, for specimen of sentence of excommunication,) denouncing a like fate against all who should have the least intercourse with them in any way. This reduced them, especially those among them who were poor, for a while to the greatest distress; yet, with only one exception, their faith did not fail, and soon, through their steadfastness, they obtained entire religious liberty, for the people could not be persuaded to continue to treat as accursed men whose good behavior was known and read of all. Thus they dwelt together in love with one another, their greatest enemies constrained to be at peace with them, till the organization of their church July 5, 1852. For a delightful picture of Hasbeian piety at this period, which we would gladly copy had we room for it, see *Missionary Herald*, 1852, page 34. John Wortabet now came and preached among them with great acceptance; yet at this time and for nearly two years, the whole region was a prey to anarchy; society was disorganized, the roads were infested by robbers; bands of Druzes and Arabs ranged over mountain and plain, and plundered at their pleasure. The town itself was several times in their hands, and men could meet for worship only as they carried their guns, ready at any moment for instant service.

The Druze sheikhs, moreover, got into a quarrel with the British Consul at Damascus, on matters entirely distinct from religion; yet, as he was a Protestant, they vented their rage on the little flock at Hasbeiya. Dissensions also broke out among themselves; but in the midst of all this, several cases of discipline were carried through wisely, firmly and with good success, without any help from the missionaries. They made their preparations, too, to build a church, which was completed in 1854, at their own expense, with rooms beneath for schools and prayer-meetings, besides sending \$28 in 1853 to aid in the circulation of Bibles in China. And so they continued the comparatively even tenor of their way, the Gospel making rapid progress in the region round about them, till the massacre in 1860, when their beautiful church was burned, though the walls remain. Two of the members were killed, one as already described, and the other a poor leper, whom Christ had chosen to be a temple of the Holy Ghost. Five or six others perished, making some seven or eight in all. The Christian population of Hasbeiya has not yet returned, but there is every reason to believe that the Master permitted that night of weeping only to prepare the way for a morning of greater joy, that the first rude structure is taken out of the way only to make room for a more glorious building, that shall rise hereafter to his praise.

## EDUCATION.

In 1824 Tannús el Haddad was employed to teach a school in Beirút, and ever since the mission has had more or less free-schools under its care. In 1835 it had 10 schools, with 325 pupils, 85 of them girls; in 1845 it had 12

schools, with 606 pupils, 182 of them girls; and in 1855, 25 schools, with 836 pupils, 173 of them girls. The highest number of schools was in 1859, when there were 33. The largest number of pupils was 1065, in 1858. These schools have been constantly increasing in value as the standard of education has been raised, and pious teachers have been employed in their instruction. The largest number of such was 14, in the year 1859; the average for the twelve previous years was nearly 7.

In 1836 a high-school was established at Beirût. The course of study was extensive, embracing the Arabic and English languages, geography and astronomy, civil and ecclesiastical history, natural and moral philosophy, mathematics, rhetoric, natural theology, and the Bible. The number of pupils rose as high as forty-four, and its prospects were flattering; but their knowledge of English rendered the pupils so useful to the English officers in Beirût, in 1840, that they became completely demoralized, and the school was given up.

Another seminary was commenced in 1848, on a purely missionary basis; the English language was excluded, and the course of study adapted to qualify the students for usefulness among their own people. The Bible occupied a very prominent place, as said the principal in 1859: "To the Scriptures we give increased attention. The Bible is doing more to unfold and expand the intellectual powers, and to create careful and honest thinkers, than all the sciences we teach, and at the same time it is the chief instrument in ridding mind and heart of those hateful doctrines and traditions which are the inheritance of these sons of the Church." The regular course occupies four years; but there is generally an additional class, composed of pious men more advanced in life, who pursue a shorter course, more exclusively Biblical and theological. This institution thus far has been a most efficient auxiliary in the missionary work, and has enjoyed such refreshings from on high as make its teachers feel that their labors are not unapproved of God.

The mission had long endeavored to do something for the education of females in Syria. But the first schools for girls were opened in 1835; one of twenty-five pupils by Mrs. S. L. Smith in Beirût, assisted by Mrs. Gregory Wortabet, and a smaller one in Aaleih by Mrs. Dodge.

Mrs. S. L. Smith first, and then Mrs. Whiting and Mrs. De Forest afterward, received a number of young ladies into their families for education; and in 1849 the family school of the latter expanded it to a flourishing female seminary of seventeen pupils, which was carried on by Dr. and Mrs. De Forest till failing health compelled their return to America in 1854. It was then suspended, for want of teachers, till reopened in October, 1856, under the charge of Miss Sarah Cheney. It has continued to flourish under the able superintendence of Miss Amelia C. Temple, assisted by Miss A. L. Mason, though just now it is temporarily suspended through the pressure of the times.

#### THE PRESS.

Until 1835 the printing for this mission was done in Malta; and not much was done in Beirût until Dr. Eli Smith, who had the superintendence of this department, introduced in 1841 a new and beautiful form of Arabic type. To prepare this, he first made a collection of the most perfect specimens of Arabic calligraphy; from among these he selected those most approved by their best

scholars. Mr. Homan Hallock, then in Smyrna, made the punches, and drove the matrices, which were afterward finished by the celebrated Tauchnitz, of Leipsic; and the result is a type incomparably superior to any known before, and which secures the unqualified admiration of every intelligent native.

Mr. George C. Hurter began his labors as printer, with the new type, in April, 1841. In 1851 the printing establishment consisted only of one hand-press and two fonts of Arabic type, with a less amount of English, in connection with a foundry and bindery. In 1853 a power cylinder-press was added, with another font of Arabic type. In 1858 a fourth font was added, adapted to the printing of commentaries on the Bible.

Up to 1852 the whole number of pages printed was about 80,000,000, and since then about 33,000,000 more. In 1860, 8006 books and tracts were issued, beside 4293 volumes of Scripture, or portions of Scripture, from the depository.

Among the forty-four different works that have been issued, two are on Arabic grammar. One of them, that has gone through two editions, was written by Naseef el Yazigee, who had long been in the employ of the Mission. Two editions of an arithmetic, by Bútrús el Bistany, a native helper; an algebra and geography, by Dr. Van Dyck.

Among the translations are a volume of extracts from Chrysostom on the study of the Scripture, Thomas à Kempis, Nevins on Popery, *Pilgrim's Progress*, the *Shorter Catechism*, and Alexander's *Evidences of Christianity*.

Of original works may be mentioned Dr. Eli Smith on the *Office and Work of the Spirit*, 256 pp. 1843. Mr. Bird's letters on the controversy with Rome, 467 pp. 2d ed. 1849. Work by Dr. Michael Meshakah, of Damascus, of a kindred character, 324 pp. 1849, since reprinted with additions. Another, called *Answer of the Bible-Men to the Friends of Tradition*, 115 pp. 1852, and a third called out by the reply of the Patriarch Maximus to the former, 128 pp. 1854. Also a treatise on Skepticism, by the same author (See *Bib. Sacra*, October, 1858.) An Arabic hymn-book, 186 pp. 1857, and a *Companion to the Bible*, by Mr. Calhoun, for the use of the Seminary, pp. 185.

But in this connection the new translation of the Bible especially claims our notice. The version hitherto circulated by the British and Foreign Bible Society was a reprint of the Propaganda edition of 1671, which again was an ancient translation, revised by a Maronite bishop of Damascus, during the Pontificate of Urban the Eighth. It is a servile imitation of the Vulgate. The rendering of the historical parts is intelligible, but the meaning of the Epistles is often obscure, and their doctrinal arguments robbed of almost all their force. Much of the prophetical and practical parts of the Old Testament is either unmeaning or in bad taste, and the whole version is neither classical nor grammatical. The missionaries could not put it into the hands of literary natives without an apology for its awkwardness and errors, and some of them never read it in public without previous revision.

Such being the version selected from among all others as the best, a new translation was imperatively needed, and it was with this end in view that Dr. Smith devoted himself with such zeal to the improvement of Arabic printing. Besides this, he procured the best philological helps, both printed and in manuscript, from Europe and the East. The most competent native assistants were engaged, and in 1848 his preparation was complete. He carried on the work

with the most laborious diligence, and at his decease, in 1857, had got nearly ready for the press the New Testament and the Pentateuch; and he left in much the same condition the first seven of the minor Prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, and Nahum. Isaiah was revised to the end of the fifty-second chapter; but so scrupulous was he in his regard for accuracy, that he withheld his sanction from all but the books of Genesis and Exodus and the first ten chapters of Matthew. He doubtless laid the foundation of one of the best versions of the Scriptures in any language, and since his death Dr. Van Dyck has carried on the work in the same spirit. The New Testament was published early in 1860, and the Old Testament is now rapidly approaching completion. It is some evidence of the acceptableness of the work that, as soon as it was published, notwithstanding the war, 4293 copies of the New Testament were immediately sold for 18,395 piastres, a striking contrast to 448 copies sold the year before. The pocket-edition was exhausted, and a demand made for 1500 more copies than could be supplied. It is a further proof of the excellence of the work that a great part of this demand was from Egypt. The British and Foreign Bible Society had previously applied for permission to adopt and print it instead of their former issue. It was published at the expense of the American Bible Society.

Dr. Van Dyck is also publishing an edition of the New Testament suitable for Mohammedans, being written with vowels, in the same style as their Koran, and it is hoped that an edition will soon be issued in large type, for the use of those whose eyes will not permit them to read the smaller editions.

As this translation brings the word of God, in an intelligible and acceptable form, to so many millions of our race, ought not special prayer to be offered that it may be used by the Holy Spirit to give them the light of the knowledge of the glory of God in the face of Jesus Christ?

#### PRESENT VIEW OF STATIONS.

In the year 1860 the Syria Mission had seven stations and eleven out-stations, with ten ordained missionaries, one of them also a physician, one printer, and thirteen females, two of them teachers, being in all twenty-four Americans.

Of natives connected with the Mission, there were five native preachers, nineteen teachers, and five other helpers, being in all twenty-nine natives.

**BEIRŪT.** Station commenced in 1823. Population 70,000. *Missionaries:* Wm. M. Thomson, D.D., C. V. A. Van Dyck, M.D.; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck. George C. Hurter, printer. Mrs. Elizabeth Hurter. One native preacher, three teachers, and one helper. Church thirty-four members. Printing establishment.

**ABEIH.** Commenced in 1843. Population 800. *Missionary:* Simeon H. Calhoun; Mrs. Emily P. Calhoun. One native teacher and preacher. Out-station: *Aramon.* Seminary, fifteen pupils. Church, twenty-six members.

**TRIPOLI.** Commenced in 1848. Population 18,000. *Missionary:* Henry H. Jessup; Mrs. Caroline Jessup. One teacher.

**SIDON.** Made a station in 1851. Population 10,000. *Missionaries:* J. Edwards Ford; Mrs. Mary E. Ford; J. Lorenzo Lyons and Mrs. Catharine N. Lyons; Wm. W. Eddy and Mrs. Hannah M. Eddy, now in this country.

Three native preachers, four teachers, and one other helper. Out-stations : *Cana, Alma, Tyre, Hasbeiya, Rashaïya, Ibl, Kheiyam, Deir Mimas.* Churches at *Sidon* and *Hasbeiya* with about fifty members.

HOMS. 1855. Population 25,000. One native helper.

DEIR EL KOMR. 1855. Population, (before the massacre,) 7000. *Missionary* : Wm. Bird ; Mrs. Sarah F. Bird, now in this country. One native preacher, five teachers, and one helper. Out-station : *Ain Zehalty*.

SUK EL GHOUR. 1858. Population, 400. *Missionary* : Daniel Bliss ; Mrs. Abby Maria Bliss. Teachers of Female Seminary : Miss Amelia C. Temple, Miss Adelaide L. Mason. Five native teachers and one helper. Female Seminary. Out-station : *Deir Kobil*.



## Chronological View of the Syrian Mission.

1819.

Oct. 31. Instructions given to Rev. Pliny Fisk and Rev. Levi Parsons, at the Old South Church, Boston.  
Nov. 3. They sailed from Boston. Arrived at Malta, Dec. 23.

1820.

Jan. 14. They arrived at Smyrna.  
Feb. 7. First monthly concert in Turkey.  
May 1. Went to Scio, remaining there till October.  
Nov. Tour among the Seven Churches of Asia.  
Dec. 6. Mr. Parsons sailed for Syria.

1821.

This year, Mr. Fisk remained at Smyrna as British chaplain.  
Feb. 10. Mr. Parsons arrived at Joppa. 17th, reached Jerusalem.  
May 8. Left for Smyrna, and arrived Dec. 3, having been detained by war, and by sickness at Syra.

1822.

Jan. 9. Messrs. Fisk and Parsons sailed for Alexandria. Arrived there on the 14th.  
Feb. 10. Rev. Levi Parsons died at Alexandria.  
Mar. 10. Mr. Fisk left Cairo for Malta, reaching there April 13.  
Oct. 1. Rev. Jonas King left Paris for Malta. Arrived Nov. 3.

1823.

Jan. 3. Messrs. Fisk and King left for Alexandria. Arrived there on the 10th.  
Jan. 22. Rev. William Goodell and Rev. Isaac Bird, with Mrs. Abigail P. Goodell and Mrs. Ann P. Bird, arrived at Malta.  
April 7. Messrs. Fisk and King left Cairo, and arrived at Jerusalem on the 25th.  
Jan. 27. Left for Mount Lebanon. At Beirût July 10.  
Mr. Fisk spent the summer at Aintura, and then returned to Jerusalem.  
Mr. King resided at Deir el Komr, and returned to Beirût Nov. 18.  
Oct. 24. Messrs. Goodell and Bird left Malta. Arrived at Beirût Nov. 16.

1824.

Jan. Mr. Bird joined Mr. Fisk at Jerusalem, and  
Feb. 20. Both were arrested at the instigation of the Papists.  
Feb. The same influence led the Sultan to forbid the circulation of the Bible in Turkey, while the Maronites and Syrian Patriarchs anathematized all Bible-readers.

April. Messrs. King and Fisk left Jaffa on a tour, visiting Damascus, Aleppo, Antioch, etc., and returned to Beirut by the middle of November.

June. Mr. Goodell went to Sidon to study Armeno-Turkish with Bishop Abgarius, (Yakob Aga,) and became acquainted with Bishop Dionysius, (Carabet.)

July. Tannus el Haddad employed as teacher. His school in December had 60 pupils.

## 1825.

Jan. 29. Messrs. Fisk and King at Jaffa. March 29 to May 8, in Jerusalem.

Sept. 26. Mr. King left Syria, after spending the summer at Beirut and Deir el Komr, and writing his famous farewell letter.

Oct. 23. Rev. Pliny Fisk died at Beirut.

## 1826.

This year noted for violent opposition by the Papists, who sent to Syria 20 priests and \$13,000. Yakob Aga was removed from his office of Consular Agent by the Ambassador at Constantinople. Asaad el Shidiak was imprisoned, scourged, tortured, and at length put to death by the Maronite Patriarch, in the convent at Canobin. The schools in Beirut diminished from 100 pupils to 10.

March. Mr. Goodell's house plundered by the Arabs.

May. 23. Rev. Eli Smith sailed from Boston. At Malta, July 13. Left for Egypt Dec. 2. A school was opened this summer at Hasbeiya, where the Greeks and Moslems offered to provide a school-house.

## 1827.

Jan. 2. Carabet, Gregory Wortabet, and Mrs. Abbott, (Mrs. W. M. Thomson,) received into the church at Beirut.

Jan. 14. Decree of excommunication of Bible-men by Maronite Patriarch read in Beirut.

Jan. 30. Mr. Smith left Alexandria, and arrived at Beirut, Feb. 19.

Feb. Wives of Carabet and Wortabet received into the church.

## 1828.

May. 2. The missionaries, on account of the difficulty of access to the people, and the imminent danger of war between Turkey and England, left for Malta, with Yakob Aga and Carabet. Arrived there on the 29th.

## 1829.

Missionaries labored at Malta in connection with the press.

Apr.-Aug. Spent by Mr. Bird in exploring the Barbary States.

## 1830.

Jan. 21. Rev. Geo. B. Whiting and Mrs. Matilda S. Whiting sailed from Boston. At Malta Feb 27.

Mar. 7. Mr. Smith with Mr. Dwight left to explore Northern Turkey, and parts of Russia and Persia.

May 1. Messrs. Bird and Whiting, and families, sailed for Beirut.

## 1831.

June 9. Mr. Goodell and family arrived in Constantinople.

July 2. Mr. Smith returned to Malta from his exploring tour.

## 1832.

May. Capture of Acre by Ibrahim Pasha, aided by the Emir Beshir.

June. Mr. Tod's visit to Canobin, to ascertain the fate of Asaad el Shidiak.

Sept. 10. Gregory Wortabet died at Sidon.

## 1833.

Feb. 24. Rev. William M. Thomson, and Mrs. Eliza N. Thomson, Asa Dodge, M.D., and Mrs. Martha W. Dodge, arrived at Beirût.  
 April. Mr. Bird's letters in reply to Bishop Bûtrûs printed this summer in Malta.

## 1834.

Jan. 28. Mr. and Mrs. Sarah L. Smith arrived at Beirût, having left Boston Sept. 21st.  
 April. Mr. Thomson removed to Jerusalem with his family. School for girls commenced in Beirût, under care of Mrs. Smith, and at Aleih, under Mrs. Dodge.  
 May. Civil war broke out while Mr. Thomson was at Jaffa, separating him from his family for two months. Meanwhile, Mrs. T. was sick, and  
 July 22. 12 days after his return, died at Jerusalem. Mr. Thomson returned to Beirût. This summer Messrs. Smith and Dodge explored as far as Damascus and the river Jabbok, and Commodore Patterson visited Beirût in the Delaware, as an act of friendliness to the mission.  
 Nov. 1. Messrs. Dodge and Whiting stationed at Jerusalem.  
 Dec. 11. Rev. Lorenzo Pease and Mrs. Lucinda Pease arrived at Larnica, in Cyprus, having left Boston Aug. 20.

## 1835.

Jan. 28. Asa Dodge, M.D., died at Jerusalem.  
 Aug. Mr. Bird left for Smyrna, on account of health of Mrs. B.  
 Aug. 3. Mr. W. M. Thomson married to Mrs. Maria Abbott.  
 Nov. 13. Miss Rebecca W. Williams arrived in Beirût.  
 Dec. Seminary for boys commenced with 6 pupils. This year, many Druzes desired to be baptized, in order to avoid conscription for the Egyptian army; but early in 1836, all fell off except Kassim, who remained faithful even in expectation of death as an apostate from the Koran.

## 1836.

March. Kassim released from prison.  
 Mar. 14. Rev. John F. Lanneau, Rev. Story Hebard, Rev. James L. Thomson, and Miss Betsey Tilden, arrived at Beirût.  
 May.  
 June 11. Mr. Lanneau sent to Jerusalem, and Mr. J. L. Thomson to Larnica. Mr. and Mrs. Smith sailed for Smyrna. Wrecked on the 14th. Arrived at Smyrna July 13.  
 July 31. Mr. and Mrs. Bird left Smyrna. Arrived at Boston Oct. 15.  
 Sept. 30. Mrs. Sarah Lanman Smith died at Boojah, near Smyrna.  
 Oct. 6. Mr. S. Hebard married to Miss R. W. Williams.  
 Oct. 28. Rev. Daniel Ladd and Mrs. Charlotte H. Ladd arrived at Larnica, having sailed from Boston July 16.

## 1837.

May 8. In Cyprus the high-school of 17 pupils, and two Lancasterian schools having 200 pupils, were closed, but re-opened at the expense of the people. 235 churches in the island were supplied with Bibles.

## 1838.

Jan.-Jul. Mr. Smith traveling with E. Robinson, D.D., in Egypt, Arabia, and Palestine.  
 Jan. 1. Kassim and wife received into the Church.  
 July 19. Mr. and Mrs. Whiting arrived at Boston, on a visit to the U. S.  
 Nov. 11. Two Druzes, two Greeks, one Latin, and one Greek Papist received into the church. 15 boarding-scholars in the Seminary this year.

1839.

Chapel opened in Beirut for Arabic preaching.

Oct. 15. Rev. Eliza. R. Beadle and Mrs. Hannah J. Beadle arrived at Beirut.  
 Oct. 24. Rev. Charles S. Sherman and Mrs. Martha H. Sherman arrived at Jerusalem.

1840.

Feb. 2. Mrs. R. W. Hebard died at Beirut. Mr. Hebard soon left for Smyrna.  
 April 2. Mr. and Mrs. Whiting returned, with Rev. Messrs. Nathaniel A. Keyes, Samuel Wolcott and Leander Thomson and Mrs. Mary Keyes, Mrs. Catharine E. Wolcott, and Mrs. Anne E. Thomson; also Cornelius V. A. Van Dyck, M.D.  
 May 7-June 5. Messrs. Thomson, Beadle, and Van Dyck explore Northern Syria.  
 June 11. Mr. Lanneau left for Paris and the United States.  
 July 1. Messrs. Beadle, Keyes, L. Thomson, and families, with Miss Tilden go to Jerusalem. Dr. Van Dyck soon follows them.  
 Aug. 14. English fleet arrived under Sir Charles Napier.  
 Sept. 8. Missionaries went on board the Cyane. Reached Cyprus, 18th.  
 Sept. 10. Bombardment of Beirut begun.  
 Oct. 10. Mr. Wolcott returned from Cyprus. British then landing. Mission property all safe.  
 Nov. This year, Cyprus was transferred to the Mission in Turkey. Bûtrûs el Bîtâny from Maronite College of Ainwarka, employed as teacher in the Seminary, now numbering 44 pupils.

1841.

Apr. 15. Mr. George C. Hurter, Printer, and Mrs. Elizabeth Hurter, arrived bringing the new Arabic type.  
 April 24. Mr. and Mrs. Beadle went to Aleppo with Messrs. Hinsdale and Mitchell.  
 April 27. Mr. and Mrs. Maria W. Smith sailed from Boston. Arrived at Beirut June 24.  
 June 15. Printing-office commenced operations.  
 June 30. Rev. Story Hebard died at Malta, having left Beirut April 25.  
 Oct. 26. Mrs. Catharine E. Wolcott died at Beirut.  
 Nov. War between Druzes and Maronites. Maronite patriarch driven from Canobin. Many refugees fed and lodged by the mission. Seminary 31 pupils, 17 of them boarders. 9 schools with 282 pupils. Girls' school of 25, and Druze High-school in Deir el Komr commenced in June, broken up just before the war. Printed 636,000 pp. 9000 books and tracts distributed.

1842.

Mar. 23. Henry A. De Forest, M.D., and Mrs. Catharine S. De Forest, arrived at Beirut.  
 July 1. Mr. and Mrs. Sherman returned to U. S. A.  
 July 27. Mrs. Maria W. Smith died in Beirut.  
 Aug. The Seminary was suspended, having then 24 pupils.  
 Sept. 27. Mr. and Mrs. Beadle returned to U. S. A. In 12 schools 279 pupils, of whom 52 were girls. 12 female boarding-scholars in mission families. 11 members in the church. Printing 10,000 copies, 1,708,000 pages. Whole number of pages, from beginning, 71,850,000. Books and tracts circulated, 21,181.

1843.

Jan. 2. Mr. Wolcott and W. H. Thomson returned to U. S. A.  
 Jan. 13. Mr. and Mrs. Julia H. Lanneau arrived at Smyrna.  
 Feb. 20. Failure of attempt to abduct Rahil by force. Established right of members of native churches to become Protestants.

Mar. 1. Mr. and Mrs. L. Thomson, and Miss Tilden, returned to U. S. A. This year Jerusalem was given up, in order to occupy Abeih.

June 20. Messrs. Thomson and Van Dyck removed there. Regular preaching every Sabbath in house of Mr. Thomson. In 13 schools, 438 scholars. Eleven young ladies in mission families. Printed 13,000 copies, and 1,282,000 pp. 9241 volumes distributed.

Feb 26. Fifty men from Hasbeiya applied for instruction, soon increased to 152. Elias Fuaz and Bâtrûs Bistany sent there.

March. Dr. Anderson, in company with Dr. Hawes, spend a month in Syria.

May 9. Messrs. Smith and Whiting visit Hasbeiya.

May 10. Protestants there refuse to join in a political demonstration on first Sabbath.

July 3. Full exposition of the spiritual nature of the Church, and reasons why ordinances are not to be administered indiscriminately, given by Mr. Smith.

July 4. Assent of the people given to these views so trying to them. 82 men and 104 women and children willing to be publicly recognized as Protestants.

July 15. Spontaneous covenant to stand by each other till death, signed by 76 men in view of an expected attack from Zahleh.

July 16. Mr. Thomson came to Hasbeiya; also 30 horsemen from Zahleh.

July 28. Rev. Simeon H. Calhoun arrived at Beirût from Smyrna.

July 29. Armed men sent written order to the leader of the Protestants to leave the place, on penalty of death if he refused. The Protestants immediately fled to Abeih, and remained there till October, under religious instruction.

Aug. 16. Mr. and Mrs. Keyes arrived in U. S. A. Left Beirût April 5.

Oct. 14. Hasbeiyans returned to their homes, and the Greek Patriarch arrived the same day from Damascus to effect their return to the Greek Church.

This autumn, Mr. Whiting removed to Abeih.

Dec. 11. Rev. Thomas Laurie arrived in Beirût from Mosul.

Dec. 15. Elias Fuaz stoned and severely wounded in Hasbeiya. Houses of the Protestants attacked; every one who was seen in the streets was stoned.

Dec. 19. Second flight to Abeih. Seven schools, with 290 scholars, more remote ones having been abandoned. Printed 2000 copies, 132,000 pages; in all, 73,264,000 pages. Press stopped in April, that more preaching might be done.

## 1845.

March 5. Mr. Smith left for America.

April 30. Civil war broke out again in Lebanon.

May 9. Battle at Abeih; truce brought about by Mr. Thomson.

May 10. Maronite and Greek Bishops of Beirût ordered their people to protect the American missionaries.

May 18. Lebanon covered with the smoke of burning villages.

May 20. Cessation of hostilities through Consular intervention.

Sept. 23. Missionaries ordered down from Abeih by Chekib Effendi.

Sep. 29. Missionaries came down accordingly.

Oct. 28. Yakob Aga died at Beirût.

Dec. Missionaries returned to Abeih. In 12 schools, 606 pupils; 182 of them girls. Printed 3500 copies; 314,500 pages; 73,578,500 pages in all. This year a chapel finished and occupied in Abeih.

## 1846.

Jan. 14. Dr. Van Dyck ordained to the work of the ministry.

Feb. 17. Mr. Lanneau left for U. S. A.

April 2. Native helpers sent to Hasbeiya.  
 May 9. Mr. Laurie returned to U. S. A.  
 Aug. Girls' school opened in Abeih in the family of Mr. Whiting.  
 Nov. 4. New Seminary opened at Abeih under Dr. Van Dyck, on a more strictly missionary basis, with eight pupils, boarders. In 18 schools, 528 pupils, of whom 138 were girls. Printed 5400 copies, 283,500 pp.

## 1847.

Jan. 12. Mr. and Mrs. (Henrietta S.) Smith arrived. Left Boston Nov. 5.  
 Feb. 14. Mr. Calhoun left for U. S. A.  
 March 1. Fetwa from the Mufti of Beirût, deciding that Druzes are infidels, and therefore not liable to death for apostasy from Islamism.  
 March 7. John Wortabet received into the church.  
 Aug. 1. Seven others received, of whom 3 were Hasbeiyans. Same month, 2 young ladies in the family of Dr. De Forest.  
 Oct. 20. Rev. William A. Benton and Mrs. Loanza G. Benton landed at Beirût. This spring the Protestants of Hasbeiya sent a deputation to Constantinople, who secured a promise of protection from government without any help from ambassadors, though a copy was sent afterward to the British Ambassador, at his request. In 13 schools, 625 pupils, of whom 163 were girls. Printed 2700 copies; 793,800 pages; in all, from the first, 74,755,800 pages.

## 1848.

January. The Emir of Hasbeiya promised protection to Protestants.  
 Feb. 9. Petition for organization of a native church sent to the mission.  
 March 8. Rev. David M. Wilson and Mrs. Emeline Wilson, Rev. Jon. E. Ford and Mrs. Mary Ford, arrived, having left Boston Dec. 29th.  
 Mar. 31. Church organized of 19 members, 4 of them women.  
 April 2. Tannûs el Haddad and Elias Fûaz ordained deacons.  
 April 19. Messrs. Benton and Ford, with John Wortabet, arrived at Aleppo to form a station there, having left Beirût April 10th.  
 Aug. 24. Rev. Horace Foote and Mrs. Roxana Foote arrived.  
 Oct. 4. Annual examination of Seminary; new class of 7 added.  
 Nov. 16. Messrs. Wilson and Foote remove to the port of Tripoli.  
 Dec. Dr. Michael Meshakah, of Damascus, avows himself a Protestant. This year arrangements were completed for translating the Bible. The church at Beirût contained 26 members. In 10 schools were 285 pupils, of which 55 were girls. Dr. De Forest had 7 young ladies in his family. Printed 5500 copies; 1,010,000 pp.; in all, 75,765,800 pages.

## 1849.

January. Greek Patriarch driven from Beirût for trying to ordain an unpopular bishop.  
 March 6. Rev. Wm. F. Williams and Mrs. Sarah Williams, Mr. Calhoun and Mrs. Emily P. Calhoun, arrived in Beirût. Favorable openings at Sidon, at Beskinta, and back of Tripoli.  
 May 17. Messrs. Thomson and De Forest arrived at Hasbeiya with their wives. The first visit of missionary ladies to that place.  
 July 27. Mr. Wilson driven by force from his hired house in Ehden. Six months after, \$70 damages awarded, and guarantee of protection wherever he could hire a house in any part of the mountain.  
 Oct. 11-Nov. 22. Journey of Mr. Ford to Mosul from Aleppo. Three pupils were expelled from the Seminary this summer for misconduct. Mr. Smith commenced the translation of the Bible into Arabic, with Butrus Bistany for assistant. Dr. De Forest this year had 13 pupils in his family; Mr. Whiting, 5; the church in Beirût, 27 members, 10 of them from the Greek church, 4 Papal Greeks, 4 Maron.

ites, 5 Armenians, 3 Druzes, and one Jacobite. In 10 schools were 271 pupils. Printed 8000 copies; 1,934,000 pp.; in all, 77,699,- 800. This year, two of the native brethren were sent out on missionary tours to Sidon and Hasbeiya, at the expense of the native church. Mr. Calhoun became connected with the Seminary.

1850.

April 10. Mr. Ford left Mosul for Aleppo.  
 June 15. Mr. and Mrs. Thomson sailed from Boston. Arrived in Beirût, Aug. 5.  
 June 29-July 25. Messrs. Whiting and Williams at Hasbeiya.  
 Sept. 5-19. Messrs. Thomson and Van Dyck at Hasbeiya.  
 Oct. 16-17. Insurrection in Aleppo. Crushed Nov. 5th and 6th.  
 Nov. \$20 given by 19 pupils of Seminary for missions, and \$31 by 17 pupils of Female Seminary. 400 piastres sent by the Church to the Nestorian field, and 1000 given for printing Arabic tract. In the autumn, Mr. Whiting was transferred to Beirût.  
 Dec. Mr. Thomson in Hasbeiya. Printed 3200 copies; 966,240 pp.; in all 78,666,040 pages.

1851.

March 2. Mr. and Mrs. Benton arrived from Aleppo.  
 Mar. 31. Mr. and Mrs. Williams and Salome left for Mosul.  
 April. John Wortabet stationed at Hasbeiya.  
 May 2. Miss Anna L. Whittlesey arrived, as teacher for Female Seminary.  
 June 16. Mr. and Mrs. Benton left for U. S. A.  
 July 10. Commenced casting the third font of Arabic type.  
 July 15. Church organized at Hasbeiya of 16 members, 5 of them females.  
 Oct. 9. Mr. Thomson at Hasbeiya. Near close of the year preaching commenced at Kefr Shima. In 11 schools, 245 scholars. Printed 3320 copies; 1,285,680 pages.

1852.

Jan. 31. Rev. William W. Eddy and Mrs. H. M. Eddy arrived at Beirût.  
 March. Church in Beirût had 26 members, and at Hasbeiya, 25.  
 April 5. Mr. Smith left to visit Palestine with Dr. Robinson.  
 April 14. Mr. Eddy removed to Aleppo.  
 May 1. Miss Anna L. Whittlesey died in Beirût.  
 May 22. Mr. Smith returned from Palestine.  
 June 13. Church organized at Aleppo of six members.  
 Sept. 15. Church organized at Abeih of eight members. In 15 schools, 458 pupils, 49 of them girls. Printed 9600 copies; 1,671,900 pages.

1853.

Feb. 26. Mr. and Mrs. Benton returned to Beirût.  
 Mar. 27. J. Wortabet ordained as an Evangelist.  
 April 7. Dr. and Mrs. Van Dyck left for the U. S. A.  
 April 20. Rev. Wm. Bird, Mrs. Sarah F. Bird, and Miss Sarah Cheney, arrived at Smyrna.  
 April 25. Steam press received from Smyrna.  
 Dec. 31. 5000 piastres given this year by English congregation for fitting up the chapel in Beirût. Church at Beirût gave 1000 piastres, and at Hasbeiya 700 do., to send Bibles to China. In 21 schools, 568 pupils. Printed 7000 copies; 1,083,000 pages.

1854.

May 8. Dr. and Mrs. De Forest returned to U. S. A., and Female Seminary closed.  
 June 12. Commenced printing new translation of Genesis.  
 July 24. Dr. and Mrs. Van Dyck sailed from Boston. Arrived Sept. 24.  
 Sept. Messrs. Wilson and Eddy visited Homs.  
 Dec. 24. Mrs. Roxana Foote died at sea near New-York. A church-building erected this year at Hasbeiya. In 26 schools, 772 scholars.

## 1855.

Feb. 25. Rev. Jerre L. Lyons and Mrs. Catharine N. Lyons arrived in Beirût.  
 April. Bhamdûn made a station, and Mr. Benton stationed there.  
 Oct. 25. Mr. Wilson left Tripoli for Homs.  
 Nov. 8. Rev. George B. Whiting died at Beirût.  
 Nov. 11. Messrs. Ford and Eddy removed from Aleppo to Beirût.  
 Dec. 24. Rev. Edward Aiken and Mrs. Susan D. Aiken landed at Beirût.  
 Dec. Persecution at Alma, near Sidon. The church at Hasbeiya this year numbered 29; 5 were received at Abeih and 3 at Beirût. This year Northern Syria given up to the Armenian Missions, and a station established at Deir el Komr, under Mr. Bird. In 25 schools, 836 scholars. Printed 13,500 copies; 1,678,300 pages.

## 1856.

Jan. 19. Commenced printing the New Testament.  
 Feb. 1. Mr. and Mrs. Eddy removed to Kefr Shima.  
 Feb. 7. Rev. Henry H. Jessup, Rev. Daniel Bliss and Mrs. Abby M. Bliss, arrived.  
 Feb. Revival in Seminary at Abeih.  
 Mar. 14. Mrs. Whiting left for U. S. A.  
 Apr. 23. Mr. Jessup and Mr. and Mrs. Lyons left for Tripoli, and Mr. and Mrs. Aiken for Homs.  
 June. Church of seven members formed at Sidon; four added during the year.  
 June 20. Mrs. Susan D. Aiken died at Homs.  
 Aug. 1. Messrs. Wilson and Aiken left Homs.  
 October. Female Seminary re-opened by Miss Cheney, with eight pupils. Thirteen schools, containing 1068 pupils, 266 of them girls. Printed 14,400 copies; 1,449,200 pages.

## 1857.

Jan. 11. Eli Smith, D.D., died in Beirût. Dr. Van Dyck appointed to carry on the translation of the Bible.  
 Apr. 20. Seven received into the church at Alma.  
 June 4. Mr. and Mrs. Thomson left for U. S. A.  
 Mr. Wilson spent summer at Homs.  
 July 22. Mr. Aiken and Miss Cheney united in marriage.  
 August. Successful stand for religious freedom in Aramon by Mr. Calhoun.  
 Sept. Mr. Eddy sent to Sidon, and Mr. Aiken to Kefr Shima.  
 Nov. Dr. Van Dyck removed to Beirût. Five received into the church this year at Beirût, and six at Abeih. The mission had 9 stations, 16 regular places for preaching, 4 churches with 75 members, and 30 schools with 1020 pupils, 277 of them girls; printing 2,569,000 pp.

## 1858.

January. At Alma, out of 500 inhabitants, 40 Protestants and 9 church members.  
 Apr. 26. Mr. and Mrs. (Caroline) Jessup arrived at Tripoli.  
 May 1. Mr. and Mrs. Aiken left for U. S. A.  
 May. Moslem inquirer from Bagdad rescued from Jesuits and sent to Malta. Persecution at Alma and Cana.  
 Aug. 31. Misses Amelia C. Temple and Jane E. Johnson arrived at Beirût.  
 Oct. 24. Chapel opened in Tripoli, and, Nov. 7, church dedicated at Alma. In 32 schools, 1065 pupils, 268 of them girls. Printed 2,258,000 pp.

## 1859.

Mar. 15. Miss Johnson left for U. S. A.  
 May 13. Mr. Benton driven from Zahleh by the natives.  
 June 23. Dr. Thomson arrived at Beirût from U. S. A.

July 5. Printed first sheet of pocket edition of New Testament. Between January and July, 19 added to the churches. In 33 schools, 967 pupils, 176 of them girls. Printed 3,638,000 pages.

1860.

Feb. 11. Miss Adelaide L. Mason arrived at Beirût.

Mar. 29. Finished printing the New Testament, with references, and in April, a pocket edition.

May 30. 250 refugees from the massacre in the girls' school-house at Beirût.

May 31. Mr. and Mrs. Jessup, Miss Temple, and nine members of the Female Seminary, came down from Suk el Ghurb.

June 2. Mr. and Mrs. Bliss, Miss Mason, and the rest, came down safely.

June 7. Female Seminary dismissed after one week's trial in Beirût.

June 26. Mr. and Mrs. Eddy left for U. S. A.

June 27. Seminary dismissed on account of the war.

July 5. Mr. and Mrs. Bird left for U. S. A.

Aug. 16. First installment of French troops landed.

Aug. 25. 300 prisoners arrived from Damascus.

Sept. 21. Nine Druze Sheikhs arrested.

Sept. 25. French troops sent to the mountain.

Dec. 7. Commenced printing vowel-ed edition of New Testament. At close of the year, the Old Testament, as far as Numbers, was ready for the press. In 27 schools, 824 pupils, 192 of them girls. Printed 4,401,160 pp.; in all, 227,640 copies, and 112,825,780 pages.

1861.

May 4. Mr. and Mrs. Wilson left for U. S. A.

May 29. First portion of French troops embarked for France.

June 7. Mrs. Hurter and family left for U. S. A.

Oct. 19. Mr. Hurter left for U. S. A. Arrived in Boston Nov. 28th.

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The Station Reports for 1861 have come to hand at the last moment, as these pages are in press. They testify to sad desolations from the civil war and disturbed political condition of the country, and to the weakened strength of the mission; but they also speak of enlarged congregations at the principal stations, and many tokens of increasing spiritual prosperity. Enemies are putting forth unwonted efforts in opposition; but the conflict is turning to the advantage of truth. Considerable additions have recently been or are soon to be made to the membership of the Abeih, Sidon, and Cana churches. Native missionary societies have been formed. The latest intelligence is, that 250 persons have just declared themselves Protestants at Homs, and more than 100 in Cana. Many pressing petitions for religious instruction are coming in from different places. "The harvest," writes Mr. Jessup, "is whitening, but, alas! the laborers are few."

## APPENDIX.

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### DR. MESHAKAH OF DAMASCUS.

THE *Bibliotheca Sacra*, for October, 1858, contains a translation of one of Dr. Meshakah's treatises entitled, *An Argument on the Weakness of Man*; being an able discussion of skepticism. A sketch of the author is prefixed, from which we take the following paragraphs :

Mikhael Meshakah was born in Damascus in the year 1800, and by birth and baptism was a member of the Greek Catholic Church, which is the name of that portion of the ancient Eastern church that has given in its adhesion to the Pope of Rome. He was descended from a noble family, and his father held an honorable office under the government of Mount Lebanon. At the age of fourteen, under the tuition of a relative who had been taught by the French, in Egypt, under Bonaparte, he made considerable proficiency in algebra, geometry, astronomy, and the natural sciences.

This education, while it elevated his views of the Creator, led him to despise the unscriptural practices and traditional errors of his sect; and as he knew nothing of a spiritual Christianity, he learned to look upon all religion as a contrivance of the more intelligent to secure the control of the ignorant masses. The result of an examination of the books of the various sects around him, was the conviction that all were alike corrupt, and that nothing more was required of him than that, rising above the empty show got up to impress the vulgar, he should be upright and benevolent according to the light of nature. Still, to avoid offense, he attended church and conformed externally to ecclesiastical requirements.

In 1821, Jonas King, D.D., was the guest of his father, in Deir el Komr, the capital of Mount Lebanon; but though the missionary conversed much with others, he seems to have overlooked Meshakah, who did not dare to bring forward his own difficulties lest he should be shunned as an infidel by the bigots of the town. While the arguments addressed to them wholly failed to meet his case, still the intelligence and kind forbearance of the missionary with their ignorance and rudeness, as compared with the spirit of the native priests, did not fail to be observed and to leave a good impression.

It was some time after this, and when he had again returned to Damascus, where he has since been engaged in the practice of medicine with great success, that among other issues of the mission presses at Malta, a translation of Keith on the Prophecies fell into his hands. At first he was disposed to laugh at the idea of any one soberly undertaking to defend a system so full of falsehood and folly as that which he had hitherto known as the Christian religion. The preface, however, disposed him to read the book with candor; and, with his Bible lying open before him, constantly turning to every passage referred to, he studied the book through three times in the course of a single month. Nor did he leave it till he was fully satisfied that the Bible was an inspired revelation from God. He now saw the danger of the path in which he had been straying,

and thanked God that instead of cutting him off in his unbelief, He had, by means of this book, rescued him forever from its power. He longed also to see the author that he might tell him in person how much he owed him. This last wish was gratified, when, in a subsequent visit to Syria, Dr. Keith became his guest in Damascus.

But though satisfied that the Christian religion was from God, he was still at a loss to know precisely what that religion is. Like many others, he was much perplexed by the multiplicity of sects, though the difficulty presented itself to him in a different light from that in which it usually appears with us. He saw one part of the Papal church selecting a saint to be its special intercessor with God, who was counted a son of perdition by another portion of the same church. Different sects, too, claimed the authority of the same fathers of the church for opinions and practices very far apart, if not directly opposed to one another.

In this state of mind, desiring light from all quarters, he providentially became acquainted with some of our missionaries; and having collected the publications of our mission press, that had been removed from Malta to Beirut, he carefully compared them with Papal works written on the other side. The result was, that he found every thing which had formerly led him to despise and renounce Christianity, was not Christianity itself, but the unauthorized additions that had been made to it by men; while the religion of the Bible, apart from these human additions, was every way worthy of its Author. Still desirous to know the truth, and fearful of being led astray, he made known some of his difficulties to the most learned dignitaries of his own church, and their replies were so manifestly contradictory to Scripture, that after much internal conflict, he felt constrained to leave them; and notwithstanding the odium of such a step in tradition-loving Damascus, took firm and decided ground in favor of the religion of the Bible. Accordingly, Dec. 14, 1848, we find him writing to his dear friend, the late Eli Smith, D.D., "that his mental distress continually increased, and he studied the Bible day and night, yet could find no peace except in resolving openly to profess his attachment to the truth, which he soon did without the least reserve." His letters, at this time, to Dr. Smith, breathe the spirit of a little child, humble and self-distrustful, yet firm and decided in his adherence to what he felt was the cause of God and truth. Of course his enemies were not idle. Such a man could not be allowed to stand up for evangelical religion, if any effort could put him down; and no means were left untried. He was constantly harassed by the visits of ecclesiastics, singly and often by whole companies at once, of the members of his former church, to argue or to beseech him to return to the fold. At one time he asked them why they did not devote some of the labor they bestowed upon him to recover those who had apostatized to Mohammedanism, and was told that if he had become a Moslem, that would have been a lighter affair, for then he would not have injured their Church so much as now. This, with the controversy into which he was drawn with his patriarch Maximus, brought on a brain-fever, which for a time drove reason from her throne. But, to quote his own words in a letter to Dr. Smith, written on his sick-bed, "by the prescriptions of one of my medical scholars, God saw fit to give me relief, and I became convalescent. To-day there remains only weakness, which prevents me from rising. May God, in answer to

your prayers, restore me to health, that I may finish the work which I have begun, lest it should come to naught and the enemies of the Gospel triumph."

January 27, 1849, Dr. Smith writes to America: "Dr. M. has openly declared himself a Protestant; this has brought on a controversy between him and his former patriarch; and as he is probably the most intelligent native layman in the country, and the patriarch the most learned ecclesiastic, intense attention is directed from all quarters to the discussion. In the mean time our correspondence is frequent and full; and as my letters to him require investigation, not of the Bible only, but of the Fathers also, are long and written in Arabic, they take up no little time; but I have never had more delightful work, nor any from which I hoped for more important results. He favors me with a copy of all the correspondence between him and his antagonist, and also of his journal. The whole is deeply interesting, both from the ability displayed and the deep Christian sincerity that animates him. Every word of the documents in my hand deserves to be translated and printed at home."

Dr. Meshakah, as soon as possible, prepared a treatise, addressed to his countrymen, explaining the reasons of his secession from Rome, and setting forth the corruption of her doctrines and practices, which was published at the mission press in Beirût, 1849, pp. 324.

In this work, after an account of his own religious history and the correspondence already referred to quoted in full, he goes on to disprove the supremacy of the Pope, the existence of any other priesthood or sacrifice but that of Christ; shows that the early church had only two officers, namely, presbyters and deacons; overturns the foundations of transubstantiation, the worship of images, prayers to saints and angels, the confessional, purgatory, the claim of the Pope to be the only authorized interpreter of Scripture, prayers in an unknown tongue, and the doctrine of justification by works. He then expounds the doctrine of regeneration, sets forth the antiquity of the Protestant church as compared with the more recent origin of the Papacy, exposes the interference of the Popes with secular governments, vindicates the right of all men to read the Scriptures, and closes the whole with an earnest, practical appeal to his brethren and friends.

Dr. Smith says of the book: "It is well and thoroughly argued; sometimes most impressively solemn, at others, keenly sarcastic; and throughout, both spirited and fearless. It is a remarkable production. I am strongly tempted to undertake its translation, had I only the time and strength."

The lamented Whiting, in writing an account of several members of the mission church, June 10, 1852, says: "The next is Dr. M. of Damascus, whose conversion was certainly one of the most important that has occurred here since the mission was established; for general intelligence and weight of character, he has no superior among the native population; he is by far the best native physician and the ablest writer in Syria. His work on the errors of the Roman and Greek churches, for force and attractiveness of style, will compare with the Letters of Kirwan; and his writings will be read in spite of the anathemas of all the hierarchies in the land."

In 1852 he published a reply to animadversions on his former work, under the title of *The Answer of the Gospel Men to the Vanities of the Traditionists.* Pp. 115.

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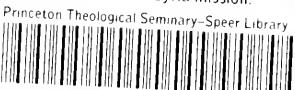
JUN 15 1994

JUN 15 1995

GAYLORD

PRINTED IN U.S.A.

BW7157 .2.L38  
Historical sketch of the Syria mission.



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